

Vol. : 49 No. 4

July - September - 2014

ISSN/0971-927 X

PATHWAY TO GOD

**A Quarterly Journal of Spiritual Life devoted to Religion,
Philosophy, Mysticism & Science of Yoga**



Academy of Comparative Philosophy & Religion, Belgaum.

Price Rs. 30/-

Vol. : 49, No. 4 July - Septemeber - 2014 Price : Rs. 30/-

Annual Subscription : India (Bharat) Rs.100/-, For 5 years : Rs. 470/-
For 10 years : Rs. 950/-, Foreign : Annual U.S. \$ 10/- (By Airmail) For
5 years : US \$ 50/- (by airmail) for 10 years : US \$ 100/- (By Airmail)

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Printed & Published By :

Academy of Comparative Philosophy & Religion

Hindwadi, Belgaum-590 011. Phone : (0831) 2467231. Cell : 09972174330

www.acprbgm.org e-mail: info@acprbgm.org

Printed At:

IMPRESSIONS Gondhali Galli, Belgaum.

Phone : (0831) 2421232 (3 lines)

Contents :

1) Editorial	04
2) Philosophy of Economics And Bodha-Sudhe.....	07
3) Vedanta-Ramayana.....	15
4) "A Leap of Faith"	21
5) Gurudev Ranade's Concept of Religion And Mystical Experience.....	26
6) Glimpses of Zoroastrianism	31
7) Verses Addressed to The Mind-1.....	34
8) Verses Addressed to The Mind- 2.....	40
9) Indian Philosophy.....	47
10) Quarterly Report	54

Editorial

Philosopher, Teacher and Politics

September 5th is observed as Teacher's day in India. I could not pen anything else that but write about a great teacher and philosopher of India. A tribute to a fabulous and illustrious teacher.

The great philosopher who represented the University of Calcutta at Congress of Universities of the British Empire in June 1926 and also at International Congress of Philosophy at Harvard University in September 1926 was none other than Dr. Sarvapalli Radhakrishnan. Born in a middle class family, he did his M.A. and later joined the Christian College, Madras, and studied philosophy. He took up teaching profession in the Department of Philosophy at Madras Presidency College. His first book, "The Ethics of the Vedanta and Its Material Presupposition", based on his M.A thesis was published in 1908, which came to the limelight and he started getting recognition as a great philosopher of indubitable ability. He had an art of expressing abstract and abstruse philosophical thoughts in lucid language.

Philosophy, to him, was a way of understanding life. Dr. Radhakrishnan was more interested in engaging his Philosophy and religious knowledge in the political and social developments. He said that in India, the philosopher's duty was to keep in touch with the past while stretching out to the future.

In 1936, he was invited to fill the Chair of Spalding Professor of Eastern Religions and Ethics at Oxford. He held this position for more than 15 years. His depth of knowledge and teaching methodology made him a much sought after teacher. He was a very warm hearted and affable teacher which made him more popular and hence had countless admirers throughout his long and illustrious public life.

In 1952, the Library of Living Philosopher brought out a massive volume on 'the philosophy of Sarvapalli Radhakrishnan' devoted wholly to a critical appreciation of his philosophical doctrines. This earned him international repute.

In 1952, Dr. Radhakrishnan was chosen to be the Vice President of the Republic of India and in 1962, he was made the Head of the State for five years. It was the glory of Indian democracy that an educationist was placed in the position of the President. Bertrand Russell who said *"It is an honour to philosophy that Dr. Radhakrishnan should be President of India and I, as a philosopher, take special pleasure in this. Plato aspired for philosophers to become kings and it is a tribute to India that she should make a philosopher her President"*.

It was in 1962 when Dr. Radhakrishnan became the President of India that his birthday in September came to be observed as 'Teachers' Day'. It was a tribute to Dr. Radhakrishnan's close association with the cause of teachers. Dr. Radhakrishnan essentially remained a teacher all his life even when he held high positions in the Government. Bharat Ratna, the highest award of the nation, was conferred on him in 1954 in recognition of his meritorious service to mankind.

This goes to say that Philosophy, Teaching and Politics are not independent. They are mutually associative. It is with great pride to say that in India a Teacher and a Philosopher can become a President.

I wish each one a very happy teacher's day.

Dr. D. G. Kulkarni
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PHILOSOPHY OF ECONOMICS AND BODHA-SUDHE

Philosophy of Economics (PEs) can borrow abundant material for its growth and new insights from Kautilya's *Arthashastra*, Mahatma Gandhi's *Sarvodaya* and the Saint of Nimbargi's *Bodha-Sudhe* (BS) and other such treatises. A pioneering attempt, however, has been made in this paper by adopting synthetic rather than analytic method to see how in this regard BS can be useful primarily (though not exclusively) to PEs.

A brief reference to PEs and BS will not be out of place here before undertaking the above said intricate task. PEs stands for the study of methodological issues facing positive economic theory on the one hand and normative problems on the intersection of welfare of economics and political philosophy on the other. The first one explores epistemological and conceptual problems raised by the explanatory aims and strategy of economic theory. In the second, economists and political philosophers identify principles that will ensure just, fair or equitable distribution of scarce goods (*Vide* for details Audi 1995:669-70).

BS is basically a compilation of sixty ethico-spiritual sayings of the Saint of Nimbargi (The SN)/ Sri Nimbargi Maharaj (1789-1885)/ the founder of Nimbargi Sampradaya. These sayings are collected by Sri Raghunathacharya Adya, the disciple of the SN from the discourses given by the SN. Sri Babacharya Kavya, another disciple of the SN added a number of suitable passages in Kannada, Sanskrit, Hindi, Marathi to elucidate the basic thoughts and published as *Maharaj arawara Vachana* in 1908.

Gurudev R.D. Ranade arranged all thoughts of his-*Param Guru* (The SN) into four parts - Fundamentals of Conduct (1-8). Elimination of Vices (9-23), Cultivation of Virtues (24-45), Pathway to God (46-60). These sayings originally in Kannada

(Bijapur dialect) using Devanagari script explain in simple and plain terms how to make human life worthwhile living both from material and spiritual viewpoints by awakening in us consequences of our conduct and suggest remedial measures with proverbs and instances.

Human life is no doubt transitory but it is also a rare opportunity to attain spiritual victory by fighting against internal foes such as *Trigunas*, *Shadvikaras*. Whether these ideas find their full expressions or not could be seen in the following statements made by the SN.

Human life is a rare gift but transient. We can seek true happiness if this life is spent in 'Self realisation instead of hankering after others' three possessions (Women, Wealth, Land)) and getting entangled in *Trigunas* and letting lose six passions and ten senses. Successful internal fight against such enemies would make us happy in this world with progeny, wealth etc. while death would gain happiness in absolution. Those who rule over kingdom after winning the (external) battle against the rulers, if they have, one thing, they lack in other. Such persons lack in progeny, if they have wealth, do not possess riches if they have offspring and thus they have happiness and misery in equal measure (BS 1,43 to 47).

In the evening of life, we have to take extra precautions according to the SN for the following reasons.

Of all the stages in Human life, old age is the hardest and full of worries. In the last stage of life, sense of mine and thine is prominent. Old persons suffer as they forget 'Self and get absorbed in worldly affairs. Therefore, we have to be extremely careful in the last stage. We should pass on the worldly responsibilities to our children on their becoming fit to shoulder the same and should never look to worldly matters again and should carry on meditation on *Atman* till the end and find unison with Him (BS 2,42).

Time and gain, the SN maintains that conduct alone is our strength. Miseries and misfortunes, calamities etc; are the outcome of our misconduct. We reap what we sow.

Others behave with us as we behave with them. Love begets love. They deceive us, if we cheat them. For one *Atman* resides in all beings and with *Atman* everything is balanced, neither more nor less.

Never for a moment think ill of others. If we do so misfortune confronts us first, the reason being that the *Atman* dwelling in all beings is but one and the same. That is why, we should always behave with others well and should never feel sad or jealous at the sight of the good fortune, high position and progeny of others. God will bestow good fortune upon us consistent with the strength of our conduct.

Atman dwelling in others dwells in us. Therefore, if we are harsh and merciless to others, it is transferred to *Atman*. All men are merciful towards their own and unkind towards others. For instance, when we let our cattle graze in others' fields and inflict loss on them; we are kind to our cattle but unkind to others' fields. We should know that the same distress, which we suffer when others graze their cattle in our fields, will be felt by others, if we let our cattle graze in their fields.

Some kill birds and offer them as food to their pet dogs, i.e., they are kind to their dogs but unkind to the birds. When kith and kin and others sit together for meals, they serve their kin more with affection and unkindly less to others. The kin are sure to suffer on this occasion.

Terrific calamities like famine are surely due to merciless behaviour of the people (BS 3,5,6,13,34,36,57).

According to the SN, we must guard against vices such as injustice, untruth, worry over lost things and some other forms of anxiety, lack of contentment, pride, adultery, anger, fraud, idleness, sins of various kinds, lack of foresight etc.

Sometimes, it appears that injustice will be beneficial and justice will cause a great loss. Even under such circumstances, we should not leave the path of justice. The Omniscient *Atman* makes good visible losses because of the righteous conduct. But when injustice is committed, we suffer losses that are not easily

discerned. For instance, the death of the wife in one's middle age, the death of children in one's old age. The mind cannot bear such (visible) losses.

Hence, we should advise the mind that visible losses are tolerable, but it is difficult to bear the losses which are unknown and unseen. A strike from human is bearable but a blow from Atman is unbearable. What harm can others do? If our conduct is right and any loss occurs it should be considered that some further danger has been averted.

We should never tell a lie. It might seem that the danger is averted due to falsehood. On the contrary it is increased. Risk or no risk, we should never tell a lie. Even if truth leads to the loss of house, wealth, property etc. we should let these go.

The greater donor God is not poor. He is Omniscient, content. How much can a man give? Only 'He' can grant to our heart's content. How much can a man give?

Yet there is one consideration. We might once in a while tell a lie even at the cost of our personal loss, if our words benefit others.

We should protect our belongings. Once they are lost we should not brood over the loss. A greater danger has been averted due to this small loss. The earth is stretched between the horizons. The lost things are within these boundaries only wherever they might be taken. God is powerful to grant anything. If we are vigilant about our conduct nothing will be lost. The things lost will be regained. Thus, we should console our mind.

Atman always is the donor, remover and protector. Spiritual aspirants should not worry about their worldly possessions but always be anxious about the Absolute. If we feel anxious about *Atman*, *Atman* too feels concerned about us. He takes care that we do not lack in anything and looks after us and our families.

God has given us belly, and He will give us enough bread for our belly without fail. However, we should live happily with what God has granted and should not covet and cast greedy eyes

on what belongs to others. If we covet, what is not ours and neglect what belongs to us, we should lose both. If the craving of the mind cannot be controlled, we should pray to God for these.

If a person is proud of wife, wealth, land etc., these will vanish. If a king is proud, he will lose his kingdom; if a beggar is proud, he won't get alms. Thus God crushes our pride. Therefore, we should advise our mind, persons with such great achievements are not proud. Then why should we be so? We should be afraid of losing due to pride whatever little we have and hence nip it in the bud. Whatever little has been bestowed upon us by God should be quietly consumed, leading a happy and contented life, without any show.

Adultery results in the destruction of wealth, health, life and reputation. Poverty haunts, home, where at all times, anger creates restlessness. Never betray a person after having given a promise. If through fraud, we obtain wealth etc. of others we lose our own through fraud. Our hands stand branded. It looks all right, while extracting money from others through fraud but this money instantly vanishes in the same way as it came, when the effect of little pious deeds done in earlier lives is worn off.

Idleness ruins not only the idle person but also his entire family. The work which idleness prompts us to defer should instantly be completed. We should not burden others in any way. If we burden others for domestic purposes, our own family will be a burden to us; if we burden others for services of our body, it will be a burden to ourselves. We should not hold our hands down for begging. If we do so and receive anything from others, it will never be sufficient. It will vanish in no time. Our hands will stand branded forever. We should hold our hands in the position of giving. Priests (*Vaidiks, Jangamas etc.*) who belong to begging profession wish for things that belong to others and hold their hands down in the position of receiving. Thus, they get their hands branded forever. They never succeed in any work they begin. Scarcity is always at their door steps and they are never free from poverty.

We should desist from committing sins. Sins committed unwittingly bring about unwitting loss and sins committed wittingly are duly punished. For example, if a person steals a cucumber in the field, the owner abuses him or at the most gives him a good beating. But for house breaking or murder, we are scolded, beaten and handcuffed or even sentenced to imprisonment for life.

Even if we have backing of worldly possessions; they would be of no avail at the time of crises. Discretion alone saves us. We should, therefore, always pray to the *Atman* to bestow wisdom on us. When the person ahead stumbles on the road, the person following him should grow wiser and act carefully and everything should be done with foresight (BS: 9 to 12, 15, 17, 18,21 to 25, 28, 29, 32, 37).

The SN has made a few following observations with regard to striking right balance between credit and debit wisely.

We should always watch carefully what we earn and spend every day. That is, what our earnings and expenditures are. We should be rational in our charity and not stingy.

We should be charitable from whatever God has given to us. Anyone who comes at lunch time should be honoured by sharing with him whatever little we have. We should not, however, out of vanity be charitable through borrowing from others or making someone homeless or by deceit. We shouldn't invite trouble for the sake of charity. We should offer charity within our means and then never talk about it (BS:35,40).

The SN explains why and how we should lead a detached life in worldly matters as under.

Atman finds it essential that we should abandon all worldly attachments and He would not test us further if willingness is shown to give up all worldly attachments.

Be indifferent to worldly possessions. Treat family as it belongs to others but should not make it suffer from any want and be enthusiastic in spiritual life.

Nothing except activities in personal life and meditation on Divine Name should be concealed.

We should not love our children too much. At the same time, we must not fail to arrange for their food and clothing. They should be treated as others' children. Too much attachment out of selfishness will harm them. In turn, those children who obey and serve their parents and elders are blessed with progeny, wealth, longevity, power, fame etc. (Bs: 16, 20, 33, 50, 56).

Here are some excerpts from BS on various facets of occupation and work.

The vocation that God has given to us must be efficiently pursued. The best is agriculture, the next is trade and the last comes service. God may grant us any one of the three.

If we covet another's vocation, and constantly repudiate our own, and is negligent in our work, the *Atman* within us would crush our pride. The vocation that God has given to us ought to be pursued sincerely so that the *Atman* would be pleased and propitiated.

All of us should earn our bread by dint of hard labour. None of us should consume food by remaining idle and incurring debt.

We should eat faithfully earned bread and should never depend upon others. If we satisfy our employers by work we will always be successful in the work and prosper. We should, therefore, do the stipulated work within fixed limits so that we should not invite others' criticisms.

The body should be reduced by hard and continuous labour and it should be denied all comforts. 'Work hard like a servant, and relish food like a King'. The hand "that receives wages without doing work faithfully will be branded.

Never should we do anything that increases anguishes and curses of others. Even a promise in business should be broken if it leads to loss to others and thus make others unhappy. If labour is employed for work in the fields or at home, they should never be cheated by paying less. We should not do injustice to others while building a house; nor should we encroach upon others' sites. Materials like timbers should be bought. If displeasure of

any sort is involved, our stay in that house will never be pleasant. If others are satisfied with the bargain, our stay there would be full of satisfaction. (BS:31,38,39).

The SN assures liberation to us if we realize God by mentally repeating Divine Name while performing our mundane work.

Everything should be done for the sake of *Atman*. All that is done without *Atman* and without seeing Him and remembering Him is meaningless, valueless and fruitless.

The body alone should be engaged in work while the mind and soul should be completely absorbed in *Atman*.

The light which is seen at the time of meditation is *Atman*. He should always be the guide to be followed in every undertaking. The work that *Atman* disapproves should not be undertaken. If we do so, we will not succeed in it.

We may not reach great height of spiritual/mystical experience. Even if a sign of God is seen, we would never be born again. Mystics later live happily blessed with progeny, wealth etc. (BS 49, 51, 58 to 60).

Thus, BS supplies rich food for thought to those Philosophers of Economics who are more interested in normative than in methodological issues of their subject and to have a more comprehensive view in this matter, a further study of the SN's poems and significant incidents that have occurred in his life can be undertaken and later compare them with those of both astern and Western spiritual luminaries.

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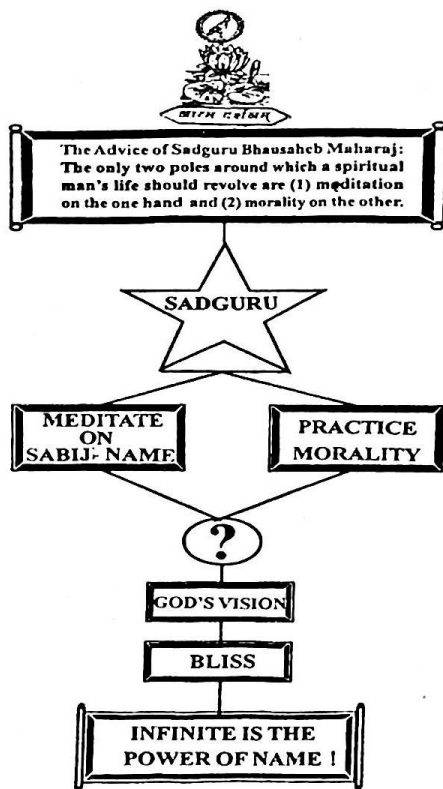
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VEDANTA-RAMAYANA

वेदान्तपर-रामायण

Vasudevananda Sarasvati belonged to the Monism-alone school of Vedanta philosophy propagated by the first शंकराचार्य. He was known in Maharashtra as Tembe Swami. In practical life he was an ardent devotee of God Datta. He was a Sanskrit scholar and was a well-versed and well read Saint who had gone through Hindu Puranas and the two great epics namely महाभारत and रामायण.

रामायण records the life story of Rama. Now scholars differ as to whether the story of Rama is a historical one or an imaginary tale or a spiritual allegory. It seems that Tembe Swami took some incidents in Rama's life as representing symbolically some concepts in the spiritual life (आध्यात्मिक जीवन). These incidents he has mentioned in his short composition named वेदांतपर रामायण. After reading this, वेदांतपर रामायण, there arise some doubts which are mentioned in the sequel which gives an English rendering of वेदांतपर रामायण. The present writer wishes that they should be considered by scholars.

रामायण वेदांतपर-रामायण : English rendering

(१)

दर्शेन्द्रिय-रथो देही राजा दशरथः स्मृतः ।

कौसल्या तत्प्रिया बुद्धी राम स्तत्रोद्गतः परः ॥१॥

King दशरथ is to be understood as embodied soul (देही) with ten organs as the chariot. His beloved wife कौसल्या is (his) intellect. The highest (god or supreme self) (पर) Rama arose there (in the body) (तत्र) (I).

The word दशरथ means one who has ten chariots. Here is taken to be the embodied soul, and the ten organs in his body are

considered to be the chariots. कौसल्या represents intellect allotted to the embodied soul. Ram stands for highest god or supreme self.

Upanisads point out that the supreme self is seen i.e. realised by intellect which is concentrated (दृश्यते त्वग्र्या बुद्ध्या). So we are to understand here that राम the supreme self was revealed in the body of दशरथ with the help of कौसल्या the concentrated intellect. But the individual soul does not become identical with the highest self Rama, but Rama remains separate in the body of the individual soul, as becomes clear from what is said in the following verses.

(२)

वृत्त्वा सीतां स्वानुभूतिं सुखमास्तेऽथ दैवतः ।

संसार विपिनं प्रापाहंकारो रावणाभिधः ॥२॥

राजसः स्वानुभूतिं तां सीतां यत्नाज्जहार ह ॥३/अ॥

(Then) after marrying सीता the self experience (स्वानुभूति), (Rama) stayed happily. (Then) due to fate (दैवतः) राजस ego named रावण entered the forest in the form of empirical life (of दशरथ), and he with effort carried away or abducted that सीता (2-3/A).

Here it is said that राम the highest self married सीता i.e. स्वानुभूति. This does not seem to be correct; for स्वानुभूति itself is the supreme self.

The body of दशरथ is in empirical life. And as Rama is staying in that body, empirical life is allotted to him. In this empirical life there enters रावण who is राजस अहंकार. The idea is this :- (भगवद्गीता) (18.40) states that there is nothing in this world which is free from the three गुणs namely सत्त्व, रजस्, and तमस्. And according to the dominance of one of the गुण, a thing becomes सात्त्विक, राजस or तामस. Thus the अहंकार (Ego) becomes सात्त्विक, राजस or तामस. राजस अहंकार is affected by रजस् which is of the nature of

passion, which creates avarice and tendency to act, which makes others mobile or unsteady. Hence राजस अहंकार makes the intellect unsteady which then loses its concentration. This disturbance of intellect affects राम who loses his self experience i.e. सीता. This is stated here as रावण the राजस अहंकार abducted सीता. It should be noted here that loss of self-experience can be allotted to embodied soul and not to राम the supreme self.

(३/ब) - (४)

रामः परात्मापि ततः स्वानुभूति-वियोगतः ॥३/ब॥

प्राप्तो दीन-दशां दुःखी शुशाचे विरहातुरः ।

परिभ्रमन् हनुमता विवेकेन च संगतः ॥४॥

Rama, though he was the supreme self, (after abduction of सीता), got reduced to poor / miserable condition, became full of sorrow, and being afflicted by separation (from सीता) lamented. (He then started to wander in search of सीता. And when he was roaming he got united with हनुमत् (who stands for) discrimination (3B-4).

As pointed out earlier, राम the supreme self cannot be separated from self-experience. Hence he cannot be reduced to poor condition, cannot be sorry / miserable, and cannot lament. Rama's wandering in search of सीता cannot be outside the body, but must be related to अंतःकरण where only there can arise विवेक which is discriminative knowledge. When राम got united with विवेक , he became विवेकिन. This cannot be so. विवेक can be attributed to the individual soul and not to राम the supreme self.

(५/अ)

तेन सीता-स्वानुभूति-स्थिति-वार्ता प्रदर्शिता ॥५/अ॥

By that (हनुमत् i.e. विवेक) the news about the place of स्वानुभूति i.e. सीता was exhibited i.e. told (to राम) (5/A).

In रामायण, सीता was placed in लंका. In the present allegory, लंका is said to be the subtle body (See Verse No.7). So here we have to understand that the self-experience was restrained by राजस अहंकार in the subtle body.

(५/ब) - (६/अ)

ततो वानर-सद्वृत्ति-सैन्येन च हनुमता ॥५/ब॥

सेतुं बध्वा स जलधौ साधनाश्मभिरुत्कटेः ॥६अ॥

Then he (सः) (i.e.Rama) got built a bridge in the ocean, through हनुमन् and the army of monkeys in the form of good tendencies (in the mind) (5/B-6A).

विवेक i.e. हनुमत् built, with the help of monkeys i.e. good tendencies in the mind, the bridge. So here the ocean can be the expanse of mind or अंतःकरण.

(६/ब) - (७/अ)

ततो भवाब्धिमुल्लंघ्य दीप्त-ज्ञानाग्निना भृशम् ॥६/ब॥

सूक्ष्म-देहाख्य-लंकां च दग्ध्वौपनिषदस्त्रतः ॥७/अ॥

Then, राम crossing the ocean in the form of empirical life, burnt down to ashes the लंका named the subtle body, with the help of missile in the form of Upanishads, by means of blazing fire in the form of knowledge (6/B-7/A).

In रामायण, हनुमत् is credited for burning लंका. Here that action is attributed to Rama, which is indicated by the pronoun सः (6/A) standing for Rama which by अनुवृत्ति is present in the following lines of verses. Subtle body is inside the gross body of embodied soul. The presence of the subtle body is hindrance to salvation (or self experience). This hindrance was removed by knowledge derived from Upanishads.

Now, here arises a question : If the subtle body was destroyed/removed, where were staying the सात्त्विक, राजस and

तामस अहंकारs referred to in Verse No.8 ? For, the place of अहंकार is in अंतःकरण which is a part of the subtle body.

(७/ब) - (८/अ)

काम-क्रोधादि-रक्षांसि हत्वा युद्धे सहस्रशः ॥७/ब॥

सात्त्विकाहंकर-बिभीषण-साहाय्यतस्ततः ॥८/अ॥

(Then) with the help of बिभीषण the सात्त्विक अहंकार, Rama killed, in thousands, demons in the form of lust, anger, etc. (7/B-8/A).

Here बिभीषण is standing for सात्त्विक अहंकार and demons for lust, wrath, etc. According to रामायण, the quarters of रावण, बिभीषण and कुंभकर्ण were not burnt i.e. (लंका was partly burnt up. Hence रावण, बिभीषण and कुंभकर्ण and passions like काम etc. could stay in part of लंका that was not burnt. However काम, क्रोध, etc. cannot be numbered in thousands.

बिभीषण stands for सात्त्विक अहंकार. सत्त्व गुण stands for good things like good thoughts, etc.

(८/ब) - (९/अ)

कुंभकर्ण तामसाहंकारं राजसमप्यथ ॥८/ब॥

निहत्य रावणं स्वानुभूतिं सीतां प्रगृह्य च ॥९/अ॥

(Then) killing कुंभकर्ण (standing for) तामस अहंकार and रावण, (standing for) राजस अहंकार, राम took over सीता the self experience (8/B-9/A).

कुंभकर्ण represents तामस अहंकार. The तमोगुण stands for laziness, sleep, ignorance, etc. According to रामायण, कुंभकर्ण, was fond of sleep. कुंभकर्ण possesses the effects of तमोगुण.

(९/ब)

रामः स्वरूप-साम्राज्येऽभिषिक्तोऽरीरमत् तया ॥९/ब॥

(Then) राम was coronated on the (throne of) empire in the form of his own nature, and then he with her (तया) (i.e.सीता) remained in happiness (अरीरमत्)(9/B).

The present allegory does not mention who were responsible for coronating Rama.

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In general it can be said that this allegory for रामायण is not satisfactory.

—000—000—000—

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"A LEAP OF FAITH"

Some people are born to give, to live only for others. Even in the midst of their own suffering, their focus is only on the healing and well-being of others. They are messiahs who assist those in pain and agony, bringing healing and joy in their lives. One such is our Beloved Dada, whose magnanimity, compassion and all-encompassing love I experienced during this last week, while he was unwell in the hospital.

For a few days Dada had been under the weather, but on Saturday the 26th of July, his condition worsened and he had to be rushed to the hospital. Even though he was in physical pain himself, he kept on inquiring about the condition of some of the other devotees - one was undergoing a financial problem; another was struggling with some health issues; someone had passed away in the family and Dada wondered how the near and dear ones were coping and so on.

It was amazing how Dada superseded and rose above his own body consciousness to empathize with the suffering of others.

Though the effects of Dada's episode were very worrying and to see his suffering was heart rending, Dada kept on reiterating that this was merely a passing phase and asked us not to worry. He was calm and resigned even when the doctors raised an alarm bell on seeing his condition.

Dada was immediately admitted to the I.C.C.U. at the hospital. It was a frenzied night filled with uncertainties. With unflagging devotion and zeal they treated Dada. The following day a C.T. scan was done on Dada. During the day he had not spoken a word to any of us. A male nurse was assigned to take care of Dada. He suddenly saw a fly or mosquito on Dada's stomach. At that time our attention was focused on his face, trying to gauge his feelings as he was not communicating with anyone, so we did not notice it. As the nurse was about to swat it,

Dada called out, '*Mat maro, us mein bhi jaan hai*'. (Don't kill it, it also has life in it'). This highlighted for us the height of his awareness and alertness, and his caring for all kinds of life-form, his oneness with Creation.

In order to prevent any further deterioration, as a safety measure, the doctors administered medication and sedated Dada. Even in that partially drugged state, Dada had the word '*Hey Ram*' on his lips. Souls like Dada are so much a part of the Divine that God's Name is ever present in their sub-conscious. So even though the level of physical agony was high, Dada's consciousness was on the Name Divine. The doctors and the nurses were amazed at his forbearance and tolerance. They were surprised that he never complained of the pain, or the inconvenience he had to undergo due to the battery of tests, and the constant disturbance caused by the medical staff. Through it all Dada was totally unconcerned about his situation. With full confidence he assured us, 'All this is just a play of two-three days. Then I'll become normal'. In spite of his excruciating pain, he welcomed the doctors with a cheerful smile.

Often his eyes would appear glazed and fixed, which would frighten all of us. Then suddenly he would call out, 'Did you'll see!' making us realise that he was on a totally different plane. Then there would be a strange glow in his eyes, giving an indication of visions far beyond our comprehension.

One day we overheard Dada singing a song of love and longing for the Lord, of pain and yearning on being away from Him, of the resultant torture and suffering. "Do not take away this gift of longing which you have bestowed on me," he pleaded!

Finally, on the 1st of August Dada began conversing. He explained to the doctors the meaning of the Name of the Lord, and how it made him feel so light. Then he expressed his wish to go home in time for his birthday. Dr. Ichaporia, who was in charge of his treatment, said that Dada's recovery will take place when we allow him to do what his heart wants. The doctors

agreed that Dada could be discharged on the 2nd for a few hours.

The weather too seemed to coincide with our situation. During the initial days the skies were overcast, with dark clouds blocking off the light. Then followed heavy and continuous rain showers. But on the 2nd, his birthday, when Dada was much better, the day dawned crisp and clear, with the sun deigning to frequently peep through the clouds, giving us glimpses of light and warmth.

The moon was shining, Dada sat upon his bed, the white rays of the moon enveloping him. Dada said: I honour everybody. But the true, real physician is God Himself. Dada was completely indifferent to his own illness and was devoted to the fulfillment of his earthly mission. On his birthday, when the doctors came to wish Dada, he asked for the gift of not being brought back to the hospital. Finally, the deal between Dada and them was struck that Dada would stay at home for the night of the 2nd. If there was no problem, then he could continue to recuperate at home.

Doctors had come from Chicago, Mumbai and Pune, to treat Dada, to ensure that the best of care and treatment could be provided for his recovery. Although the doctors were very busy they would spend a long time in Dada's company. To them he would say: "The duty of a physician is undoubtedly a noble one, if he treats his patients with compassion."

Dada's heart was filled with the attitude of gratitude towards all the care providers. While leaving the hospital, there was a smile on his face and the word 'Thank you' on his lips.

Dada's arrival from the hospital, in an ambulance, directly to the Mission was a mind-blowing event. He was rolled out in a wheel-chair and was taken straight to the sacred Samadhi. With folded hands, he expressed his gratitude to the Master, and then proceeded with the rites for the culmination of the 108-hr. *'akhand havan and jaap' of the Maha Mrityunjaya Mantra.*

Then calmly he allowed himself to be led on to the stage in the Satsang hall. Though the congregation was aware that Dada had arrived on the premises, they could not believe their eyes, even when he was actually in their midst. His presence amongst them on the evening of his birthday was no less than a miracle!

Besides a loud applause, Dada was also greeted with tears and smiles. The tears were for their beloved who had undertaken and borne so much in order to be with them, and smiles for the overflowing joy at having him with them.

Dada's launching of the '*Anjali Sangraha*' was a stirring and moving occasion. Through it he was sharing with us his innermost thoughts, feelings and emotions for his Master, and for the Lord, making the moment a very intimate and special one. Every song and verse in it is a jewel with which to enrich our lives.

In his speech, though short but extremely inspiring, Dada prayed that he may be able to continue his work as an instrument of the Lord. The weakness of his physical state did not deter him from desiring to go on being of service to society, for it is that which matters and not just the number of years we live!

The doctors wanted to take Dada back to the hospital after the programme, but Dada requested them to let him stay at home, where he would recuperate faster. They conceded to his request and proceeded to convert his room into a hospital.

The doctors have been visiting regularly and monitoring him round the clock. Dada's physical progress is slow but steady. He has been spending a lot of time in solitude and reveling in the peace and spiritual aura that entails.

One day, Dr. Ichaporia, on seeing Dada's glowing face commented, 'Your face is shining like the moon'. With a smile Dada replied, 'The moon merely reflects the light of the sun', indicating that he was merely a reflection of his Master's light.

Once, a visiting doctor from Mumbai, on examining Dada, began placing numerous questions before him. With a gleam of

mischievous in his eyes, Dada told him, 'You think you are questioning me, but through your questions I am examining you and learning more about you. So it is you who needs to be careful!' It is with such a spirit of camaraderie and 'joie de vivre' that Dada proceeds to patiently go through his time of recuperation.

One day Dada spoke about Alexander the Great, who, before he passed on, placed three requests before his courtiers:

- 1) To place a silken veil on the roads that lead to his grave, to indicate that you cannot take your riches with you.
- 2) All the doctors, healers who worked on his recovery should walk alongside his procession to show that the best of medical advice can be helpless before the Lord's will.
- 3) To keep his hands visible with palms facing out portraying that he was leaving this earth empty-handed.

It is our good deeds alone, during our lifetime, that count.

By God's grace, Dada's energy is gradually returning. No doubt it is an uphill task, requiring tremendous patience and perseverance. But with the ever-flowing prayers and the nourishing love of all of you, Dada will surely be back on his feet soon, intermingling with the '*sangat*', talking to them, blessing them, laughing with them, sharing his love with them!

With regards,
Krishna Kumari

GURUDEV RANADE'S CONCEPT OF RELIGION AND MYSTICAL EXPERIENCE

"Introduction:

Religion is fundamental need of human being. It involves cultural systems, traditional systems, belief systems, moral values, spiritual symbols, holy scriptures, religious law etc. It is set of beliefs and practices. Religion has four factors - Ritual, Emotion, Belief, and Doctrine of truth. Man worships the God and participates enjoined to perform devotional or contemplative practices such as prayer, meditation, or particular rituals. It is religious life of man or human community of the world. Gurudev Ranade explains "Religion is for all humanity; its manifestation are for different races and climes. Religion is a matter of eternity; its forms have only an existence in time." (R.D.Ranade.1980:1-2). So "Religion thus stands at the top of all religions"(R.D.Ranade. 1980:1).

The ultimate goal of life is Liberation or Self realization. Religion is the master key of this goal. So here religion means True Religion or Religion per se. Individual man's effort is to inner purification of mind. Religion has many doors but when opened, the doors have the same fragrance. This is Mysticism.

Meaning of Religion:

- Belief in a divine or superhuman power or powers to be obeyed and worshiped as the creator(s) and ruler(s) of the universe. Expression of such a belief in conduct and ritual. (Webster's New World College Dictionary).
- The belief in and reverence for a supernatural power or powers, regarded as creating and governing the universe: respect for religion.

- A particular variety of such belief, especially when organized into a system of doctrine and practice: the world's many religions.
- A set of beliefs, values, and practices based on the teachings of a spiritual leader. (The American Heritage® Dictionary of the English Language).
- "religion" probably derived from the Latin ligare, to bind or bind together.(John H.Hick. 1994:31)

Definitions of Religion:

John Hick given different types of definitions in his book *Philosophy of Religion* they are as follows. (John H. Hick. 1994:31)

- **Phenomenological** which is common to all acknowledged forms of Religion; for example - "Religion is human recognition of a superhuman controlling power and especially of a personal God or gods entitled to obedience and worship"(concise Oxford Dictionary)
- **Interpretative**, they are **Psychological** definition - "the feelings, acts and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine"(William James)
- **Sociological** - "a set of beliefs, practices and institutions which men have evolved in various societies" (Talcott Parsons)
- **Naturalistic** - "a body of scruples which impede the free exercise of our faculties" (Salmon Reinach)
- **Sympathetically** - "ethics heightened, enkindled, lit up by feeling" (Mathew Arnold)
- **Religious definitions of Religion** - "Religion is the recognition that all things are manifestations of a power which transcends our knowledge" (Herbert

Spencer) or again, "Humanity's response to the divine."

Gurudev Ranade said Religion is the direct, first - hand relationship of man & God and not any unsystematised and uncriticised methods of belief and practice. (R.D.Ranade. 1980:1).

The main theme of religion is the relationship to the God and man for consciousness of divine experience. It is the foundation of religious life. "Religion is not mere intellectual conformity or ceremonial piety; it is spiritual adventure. It is not theology but practice" (S.Radhakrishnan. 1979:9). It is a very long process of man's attempt to realize or feel this experience. "The effort of religion is to enable man to realize the divine in him, not merely as a formula or a proposition, but as the central fact of his being, by growing in to oneness with it" (S.Radhakrishnan. 1979:53). Ritual practices are the outer layer of the Religion. The real nature of Religion is inner purification of mind. This is called the *True Religion or Religion per se*.

Mystical Experience:

According to **Gurudev Ranade** "Mysticism denotes that attitudes of mind which involve a direct, immediate, first - hand, intuitive apprehension of God"(R D Ranade. 1997: 6). Intuition is the faculty of super sensuous experience. "It is just the possibility of God -realization within himself that vindicates the mystic's search after God by a long process of purification and contemplation" (R.D.Ranade.2002:342). It is the central part of Religion and definite valid religious experience of life.

"Mysticism is the art of union with Reality. The mystic is a person who has attained that union in greater or lesser degree; or who aims at and believes in such attainment" (Evelyn Underhill, 2000:2). Gurudev Ranade explains in his book of *A Constructive Survey of Upanishadic Philosophy*,

"Four types of experience on the whole are to be found scattered in the Upanishads, which bear respectively on

- The forms,
- The colours,
- The sounds, and
- The lights.

which are experienced by the mystic in the process of contemplation" (R.D.Ranade, 2002:342-343). These experiences are the mile stone of this path. These are inspiration to the aspirant to continuation of journey and to reach the spiritual attainment.

Conclusion:

Religion is the set of beliefs which are the reasons for the first step of spiritual life. Meditation and contemplation will lead to mystical experiences. "Mysticism in religion stands for what we believe about the trustworthiness of what is called the inner light "or the" testimony of the Holy Spirit" (W.R. Inge, 2012:9). There are many religions all over the world; they have specified the essence of experience and that is called the mysticism. Man faces a lot of ups and downs in his life, some are given happiness and some are given sorrow. But all these happiness and sorrows are only imagination of our mind. What is the solution for this problem? - Only *Religion* will give the solution for these problems. "A man of steady wisdom" *Bhagavadgita* called it as "*Sthitprajna*". Religion is most important factor to develop our inner sight. In this article an attempt is made to understand Gurudev Ranade's concept of Religion and Mystical experience by analyzing his writings.

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GLIMPSES OF ZOROASTRIANISM

While working at Mumbai I came in contact of some Parsi patients. Their humble and friendly behaviour developed in me a great regard and attraction to know about their religion. I got a brief introduction of it from them. My spiritual teacher Prof. V.H.Date's guru Sri Gurudeo Ranade had a vision of the great saint Zarathustra, so I was tempted to know much of it from every available source, though nobody is allowed to enter their temple except Parsi.

"Sri Gurudeo once heard the word (phonic experience) during his meditation 'Zarathustra ! Zarathustra ! and saw the prophet of Parsis. At that time Sri Gurudeo asked Sri Karkhanis whether the Prophet of the Parsis rode an old camel ?" 1

Zoroastrian is an ancient Iranian religion. They believe that there is one universal, transcendent, supreme God, Ahura Mazda or the Wise Lord. Zoroaster, also known as Zarathustra, is saluted as a messenger of God. It is said that he was born approx. one thousand years before the Christ. The baby was very beautiful and borned with a loud burst of laughter. They named him Zarathustra- which means 'Lover of camels.'

His boyhood was quite different from other children, often he would give away his food to a passing beggar, which he himself stayed hungry. At the age of seven, he was send to study under a well renewed teacher for his knowledge of the Sun, Moon, Stars and celestial bodies their orbits, the cycle of the seasons, the light, the wind and the rain, of men, birds and animals and the great creator of the universe.

As he grew in years, he accumulated quality of compassion and his heart flowed in a stream of sympathy to all living creatures. At the age of fifteen he moved away from the world, to meditate in the reclusion of the forest, in the cave of on the Mount Sabalon. He meditated for long hours. He communed with Ahura Mazda- the spirit of life and light and love. He beheld Him face to face, and spoke to Him, even as a son would speak to his father.

For fifteen years, he continued to live this life- a life of mediation and communion with the highest and of service and

compassion to the least of the little ones. He moved through the towns and the villages of his native land, proclaiming the truth that had been revealed to him. His prayer was, "O Ahura Mazda ! Have mercy on them and lead them out of the darkness of the Evil one, into the light of Thy Truth !"

At last, he found someone who would stand by him and accept the truth of his teachings. His cousin, Metyoma, came up to him, saying, " Zarathustra ! I believe in thee and thy mission ! Permit me to follow thee !" Together, they moved, from place to place, two lone pilgrims of Ahura Mazda. Together they preached, together they served and suffered, knowing fully well that triumph would always belong to Truth. And indeed, truth triumphed, ultimately ! The day arrived when Zarathustra was hailed as a Prophet by the very people by whom he had been persecuted earlier. 2

In the Zoroastrian religion recitation of the Divine Names is prescribed in the scripture Hormazad Yasht- O Spitama Zarathustra ! Whoever in this corporeal world (having) remembered these Name of Mine doth recite aloud every day or every night. – (Whoever) may recite aloud (these Names of Mine) whilst getting up or sitting down, whether tying or untying the sacred girdle, whether going out from (his own) place, whether going out from the village, whether going out from the country (and) arriving at (some other) country, unto that person during that day and during that night (i.e., at whatever time he prays), the cruel-minded Druj (Evil) shall not harm; neither hooks (nor piercing weapons), neither clubs nor stones will strike and harm that person.

An exact parallel of the Hindu Namastotras is found in the Avesta. Ahura Mazdah, in reply to a question posed by Zarathustra, explains that the most powerful, victorious, effective and beneficial thing in the holy mantra is his Name, which is the mightiest conqueror of inimical daevas and human beings. Then he enumerates a number of Names and recommends his prophet, Zarathustra, to mutter them continuously in a low voice. 3

The influence of Zoroaster's teachings spread as far as Greece and Rome. The root cause of man's suffering, he taught, was ignorance- what the Gita calls avidya. 'It is ignorance', said

Zarathustra, " For men, in their ignorance, do not realise that when they injure another, they cause harm to themselves. All humanity is one family and I can be happy only when my brothers and sisters are happy."

'What are the primary duties of man ?' he was asked, " These three," he replied, " First, to convert an enemy into a friend; second, to teach righteousness to the wicked; and third, to spread the light of wisdom, where ignorance abounds- for wisdom is richer than all the wealth of the world."

Zarathustra moved, from place to place, his message brought about a revolution in the hearts and minds of his people. It called them away from a life of sordid selfishness to a larger, higher, more beautiful life of loving fellowship and service of the needy.

For forty seven years Zarathustra continued to pass on his message to all. Then came the day, the day of farewell from this earthly pilgrimage. It is believed by some of the faithful that the Prophet was carried away by a stroke of lightning; yet others believe that he was assassinated while conducting worship in his temple.⁴

The Avesta is the religious book of Zoroastrians that contains a collection of sacred texts. Humata, Hukhta and Huvarshta (Good thoughts, Good words and Good deeds) are the basic tenets of the religion. 'Zoroastrianism is the oldest of the revealed world-religions, and it has probably more influence on mankind, directly and indirectly, than any other single faith.' says Mary Boyse

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2 & 4- Sketches of Saints known & unknown by V P Vaswani (Ed 2008),pg no. 242,243

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VERSES ADDRESSED TO THE MIND-1

When I was there at Jodhpur from July 1979 to June 1981 during my studies of M.Sc. at Jodhpur University; I used to read ten verses from the book मनाचे श्लोक by Saint Ramdas every day after Kakad Aarti and Date Maharaj listened to it with great love. On 26 August 1979, he got a book addressed to mind called Manobodh which was Hindi translation of the Marathi book मनाचे श्लोक by Saint Ramdas. From that book I would like to mention some hidden spiritual meaning of Shlokas described by Date Maharaj which is very beneficial for devotees so far as spiritual life is concerned. The subtle meaning of those Shlokas is nothing but a secret echo of Bhausaheb Maharaj's teachings.

मना वासना दुष्ट कामान येरे।
मना सर्वथा पापबुद्धी नको रे॥
मना धर्मता नीतसिद्धी नको हो।
मना अंतरी सार वीचार राहो॥४॥

Vinayak Hari Date Maharaj has written in his book- 'Spiritual Treasure of St. Ramdas', with reference to the above verse that, "Do not harbor any evil or sinful thought; let your mind be fixed on what is essential and lasting, namely, morality and the Name of God." i Date Maharaj also held the view that, "It is indirect kind of wicked passion in one's mind if he desires that he alone should get the first prize in lottery and others should not get the prize."

In similar context Shri Bhausaheb Maharaj has said that, "If one desires that the other person should die so that he would get his wealth, what if he himself dies before the other one; such feeling does not arise in that person's mind."

- मना पापसंकल्प सोडून द्यावा।
मना सत्यसंकल्प जीवी धरावा॥
मना कल्पना ते नको वीषयांची।
वकिरे घडे हो जनी सर्वची ची॥५॥

With reference to the above verse Vinayak Hari Date Maharaj has written in the same book , “Leave away all thoughts about the sensuous life, and stick to what is eternally true.” ii

In a similar context, once an aspirant asked Shri Bhausaheb Maharaj why the word ‘ची ची’ is used two times in the above verse. For this the saint replied , “Passions are created by contemplation on the worldly objects, so one forgets the Name of God which results that nothing is attained in worldly as well as in Spiritual life and one is utterly disgusted while one is living as well as after one’s death by the people. So the word ‘ची ची’ is used two times in the verse.”

- जनी सर्वसूखी असा कोण आहे।
वचिरे मना तूचशोधुनपिहे॥
मना त्वाचरि पूर्वसंचीत केले।
तयासारखि भोगणे प्राप्त झाले ॥ १ १ ॥

Vinayak Hari Date Maharaj once said on 11/11/79, “All are sad, so I am also sad; that is not meaningful, what does it mean? Let all be sad; I am not sad because I meditate on the Name of God, think over this, and contemplate over this. Gurudev Ranade has told me three times, “Is anyone fortunate like you?”

Date Maharaj also said, “If you can attain joy by Meditation on the name of God and contemplation on the form of God, then only you can say that you are happy; this will be confirmed when you get such experience.”

In his book, Date Maharaj has written, “None is there in this world who is happy in every way. Search and you will find that everyone will reap what he has sown.”

Similarly Bhausaheb Maharaj said , “अष्टके इष्टु, इष्टके एष्टु?”, meaning that- “It is because of your previous life’s deeds that you have got this precious human life, what greatness will you achieve if you utter the name of God with love continuously day and night?”

- मना पाहता सत्य हे मृत्युभूमी।
जति बोलती सर्वही जीव मी मी॥
चरिजीव हे सर्वही मानतिती।
अकस्मात सांडूनिया सर्व जाती॥ १५॥

In his book, Date Maharaj has written, “Due to egoism and ignorance it is that man thinks about his own greatness, but never about his death. Alas, he has to leave all and to die one day. For after all, this is a mortal world.” iii

Once during a Sunday program, Date Maharaj addressed to the aspirants that, “People used to say ‘I’ do this, ‘I’ am that.... and so on. But no one says that he is going to die; or even one does not know if he is going to die the very next moment in this world. Once a young boy came to Date Maharaj’s residence at 63-Jodhpur with the intention of getting spiritual welfare, but alas, his father devoid him of the spiritual path saying that it is not meant for his tender age to do Parmartha.

On this Date Maharaj spoke loudly by tapping his hand over his forehead that, “अभाग्य करंटे वाया गेले” i.e. God gives opportunity but unfortunate ones - कर्म फुटा lose it in vanity. He often said, "Everyday put a piece of paper beneath your pillow by writing on it that you are going to die one day, and then go to sleep. This will remind you what important thing one has to do."

In a similar manner, Bhausahab Maharaj used to narrate an interesting story which is as follows- Once while on death bed, an old man was in anxiety as to who will protect or take care of his family after his death, and thinking this he died. When the servants of Yamraj- the lord of Death, came to take him before Yamraj, he showed his anxiety to Yamraj and requested him to send him again to his family. On hearing his plea, Yamraj sent him to his family but in the form of a dog. So afterwards, that man lived with his family and served them in all possible ways in the form of a dog. One cold night the dog went to his son's bed and slept there. On seeing a dog sleeping in his bed his son took a stick and beat him ruthlessly. At that time the dog realized his

mistake and prayed to God that, "In my human life I did not worship you at all, and remained tangled in the material world by saying-'my wife, my child' and today they have treated me like this." While saying this to God, that dog looked towards the sky and wept bitterly.

Date Maharaj too has concluded likewise in his book- Manobodh, pg. no. 22, that -

“इस मृत्युभूमिं वास्तवकि चरिजीव वही है जो चरिजीव आत्मा में देहपात होने तक प्रेमादरयुक्त स्थिर रहता है।”

- मना रेजनी मौनमुद्रा धरावी।
कथा आदरे राघवाची करावी॥
नसें राम ते धाम सोडूनदियावे।
सुखालागआरण्य सेवीत जावे॥४४॥

Once while telling the meaning of the above verse on a Sunday Program at his residence-63, Jaswant Sarai, Jodhpur, Vinayak Hari Date Maharaj narrated an incident from Gurudeo Ranade's life as written in his book- 'Prof. R.D.Ranade and his spiritual Lineage', "It was in 1922 that he had gone over to Mysore as a guest of His Highness, the Maharaja of Mysore, where there were gold and silver everywhere. Next morning he said to Jagannath quoting a verse from Ramadasa, "If there is no devotion to Rama shown in this palace, then I have nothing to do here; let us go back to Nimbal," and immediately he did as he said." iv

From this we can say that it is better to be in a forest for doing meditation in solitude. Date Maharaj often used to say that, "One is company and two a crowd" v

He had said one more important fact regarding the above verse that Gurudeo Ranade had bought a car during his stay at Allahabad only for the purpose to go for meditation. Allahabad being a big crowded city, which affected his regular meditation, so he used to go to Bargad Railway Station from Bombay Express every evening, do meditation for the whole night there and return to Allahabad in the morning by Calcutta Mail.

This was the same for Bhausaheb Maharaj also; he used to go to Jamkhandi at the house of Basappa Kattagi, to celebrate नाम सप्ताह for the benefit of aspirants every year. During the program his regular meditation got disturbed because of crowd there, for which he used to go to forest at midnight for the sake of meditation.

Likewise, Date Maharaj too celebrated Saptah during the occasion of Deepavali at Ratkuria, a small village near Jodhpur at the residence of a great devotee named- Shri Jagannath Vyas. In 1978, when I went to attend the Saptah there, I myself observed that Date Maharaj too used to go to a solitary place outside the village where there were sand-dunes. At that time I was unable to recognize the spiritual purpose behind this. But soon I got the opportunity to be with him for evening walks, he permitted me because of his intense love for me and he used to behave with me as his own child. During that walk, he used to stop at any place where he would find solitude and we used to sit at that very place for meditation even if it is a sand-dune. I used to make steps on the sanddune, make its level flat so that he can sit there properly. The meditation that we did there at that time is ineffable and I have no words on my tongue to describe that moment.

All the above illustrations reveal the importance of solitude for a realized saint and tell us how he behaves in true sense in accordance with the verse- सुखालागभिरण्य सेवीत जावे.

Recently I had an opportunity by the grace of God to visit various places in Karnataka where Gurudeo Ranade used to stay at various devotees' places for devotional purposes. Along with some old devotees of Gurudeo Ranade I went to Dharwar which is almost 20 km from Hubli, where Gurudeo had given lectures on Karnataka Mysticism in the year 1954 to 1957. There I visited an old devotee named Guru Raj Jamkhandi, where Gurudeo had been for five times to stay there. Now the grandsons and granddaughters of that devotee live there. That devotee's daughter-in-law is still living there but she is very old, and cannot hear, she communicates by writing on a slate, and so

I communicated with her by writing on a slate. Her grandsons served me in very humble manner and told me an instance of Gurudeo Ranade which is like this- One day while Gurudeo had been there, so many other devotees had also come there to meet Gurudeo and the whole house was filled completely with all devotees. Suddenly Gurudeo had an immediate instinct to sit for meditation, so he quietly took his umbrella, and squeezed in between that crowd of devotees and came out of the house, then he went near a well which was situated in the campus of that house, he sat there by the side of that well and covered himself with that umbrella so that no one should disturb him. All the other devotees did not know where Gurudeo had gone, it was only when his meditation was over and he returned all the devotees got to know where he had gone. The grandsons, the devotee showed me that well also, it is in the same condition as it was at that time, but now the portion of the well is in possession of other relatives after partition of that house.

I Prof. V.H.Date- Spiritual Treasure of St.Ramdas, pg no. 186

II Ibid

III Ibid

IV Prof. V. H. Date- Prof. R.D.Ranade and his spiritual lineage, pg.no.149

V Malti V.H.Date- Mera Jivan Vrat, pg. no. 95

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VERSES ADDRESSED TO THE MIND- 2

- मना जे घडी राघवेवीण गेली।
जनी आपुली ते तुवा हानकिली॥
रघूनायकावीण तो शीण आहे।
जनी दक्ष तो लक्ष लाऊनपिहे॥४६॥

Vinayak Hari Date Maharaj has written in his book- Manobodh; with reference to the above verse that,

“सब सांसारकि घटनाओं का व्यावहारकि महत्व कतिना ही श्रेष्ठ, सुंदर व आकर्षक हो तो भी ईश्वर के नामस्मरण और रूपदर्शन के समान अत्याधिक कल्याणप्रद हो नहीं सकते। संसार काल से ग्रसति है, कनितु काल ईश्वर से ग्रसति है। इसीलिए रामदास कहते हैं कजिसि काल में राम का भजन और दर्शन नहीं है वो काल संसार के प्रवाह के साथ नष्ट होगा।”

In a similar manner, Bhausahab Maharaj used to say, “scorpions, snakes, lions, tigers, etc. have 42 lacs of births for their sins, while bulls, donkeys, dogs, horses, etc. had 42 lacs of births, and men can get any of these forms in their next birth. But even after knowing this fact, ignorant people hope that they would get human life again in the next birth. Bhausahab Maharaj used to say often, “You have spoiled the so much rare human life in कुशब्द and पर- नन्दिदा; now you hope that you will get human life again. How is it possible?

- मना मत्सरे नाम सांडू नको हो।
अती आदरे हा नजिध्यास राहो॥
समस्तांमधे नाम हे सार आहे।
दुजी तूळणा तूळतिही न साहे॥८१॥

In this context, once Vinayak Hari Date Maharaj addressed the devotees, “Why did a devotee discontinue meditation after a while?” He replied by answering that- “Jealousy is the main root cause, even if for once you keep it in your habit then it will catch hold permanently in your heart and it will result that you will find two separate entities as जीव and शवि. The moment जीव

—भाव will come, शवि-भाव will go away, and jealousy is the reason behind this”.

Saint Ramdas has said in similar context in his book-Dasbodha that जीव -भाव is when we are in social world doing various things, we suffer sorrow, happiness, etc. and one becomes शवि-भाव on the very moment when he utters the name of God. So if one is meditating then he is in शवि-भाव and he is the form of God himself, but if one is not meditating (to repeat the Name of God imparted by a God-realized saint) he will remain in जीव -भाव which is the outcome of being jealous.

Date Maharaj has also written, “Repeat always the Name of God with all reverence and without being jealous of anyone. The Name is the only means of realizing God; nothing can ever be compared with it.”

Once while a lady-devotee of Bhausahab Maharaj was preparing her food, she saw the vision of God- वस्तु on food as well as in the fire, on seeing this she became afraid that the vision of God will get burnt in the fire. At this Bhausahab Maharaj said, “He is God, He does not burn in fire” depicting the true sense of the line- अती आदरे हा नजिध्यास राहो, meaning that one should do meditation with love and reverence while doing each and every work.

- महाभक्त पुरल्हाद हा कष्टवीला।
म्हणोनी तयाकारणे सहि झाला॥
न ये ज्वाळ वीषाळ सनीद्ध कोणी।
नुपेक्षी कदा देव भक्ताभिमानी॥ १२१॥

Once during a Sunday Program, Date Maharaj said with reference to Bhausahab Maharaj that he used to narrate a story that, “No one dared to go before the Narsingh incarnation of Lord Vishnu, but it was Bhakt Prahalad who stood before him as he knew that it was for his sake that the lord has taken such incarnation. On asking by the Lord what the devotee wanted from him, Bhakt Prahalad requested the Lord to forgive his

father. On hearing this the Lord answered from where did he get attachment with his father, at that moment the devotee found that he still had attachment left in his mind.

Date Maharaj used to say that everyone fails in the test of Guru, but what will happen if God tests you. So be aware and be conscious.

- जनाकारणे देव लीलावतारी।
बहुतांपरी आदरे वेषधारी॥
तया नेणती ते जन पापरूपी।
दुरात्मे महानष्ट चांडाळ पापी॥१२६॥

In this context, once Vinayak Hari Date Maharaj said regarding Gurudeo Ranade that what is meant by Avatar-Incarnation, it is the form of God that appears before a devotee. He has further illustrated this point in his book , that, “An ‘Avatara’ (‘tr’ with ‘ava’ as prefix means in Sanskrit ‘to descend’), according to Ranade, is the vision of God which descends from above and manifests before him in some definite Form, without there being any physical body made up of flesh and bones.” ii

Date Maharaj used to say that such Avatar used to protect their devotees and remove illusion, delusion and hallucination from their minds and work for their welfare in every respect. On the other hand those people who do not have any such vision are said to be दुरात्मा by Date Maharaj i.e. दुर + आत्मा those which are far away from the Atman.

Likewise Amburao Maharaj used to say that दुरात्मा is one whom the Atman has kept far away, महानष्ट are the one who have lost their Atman which is inside the body, and चांडाळ are those who are characterless and who commit adultery.

In the similar manner, Bhausahab Maharaj used to say that, “The only work for one should be to become God by doing meditation.” He used to narrate a beautiful story regarding this point. One of his devotee named as Shastri once saw coffin in his meditation. So that devotee asked the saint about the reason

behind such vision. The saint replied that he had dualism in his mind, and so such vision appeared before him to remove it from his mind that he is not different from God. By the line- तया नेणती ते जन पापरूपी he meant that people in general do not recognise such saints or incarnations and instead follow the perishable idols in temples and false Gurus.

- हरीभक्त वीरक्त विज्ञानराशी।
जेणे मानसी स्थापिले निश्चयासी ॥
तया दशनि स्पशनि पुण्य जोडे।
तया भाषणे नष्ट संदेह मोडे ॥ १ ३ ३ ॥

Once in the year 1979, Vinayak Hari Date Maharaj beautifully explained the above verse by saying that – “Those are fortunate who have got the company of following-

- devotees हरिभक्त,
- dispassionate वरिक्त,
- One who have intuitive knowledge (God-realization)

वज्ञाज्ञान राशी and

- One who has determined in mind that devotion of God is the highest object of one's life.

Vision, speech and contact along with grace and compassion of such person are meant to be the greatest fortune or merit, and that person can only remove one's doubt.

Now I would like to narrate few essentials that give an idea to our readers that the so called qualities of a वरिक्त – Dispassionate were pursued by all the great saints of Inchgiri Sampradaya.

Once a Sadhaka gifted a trouser suit to Date Maharaj on account of promotion in his job, but Date Maharaj refused it as he had already many of such outfits, the devotee did not agree and kept it in Date Maharaj's room and went away. The present writer once asked about that suit to Date Maharaj, for which the saint replied, “Don't touch it, I have not touched it.” And he narrated me the whole story. Such is the example of a वरिक्त. In

course of time, that devotee did not follow the instructions of the saint was demoted from his job. Saints do not do this but it happens due to negligence of their instructions.

Similarly, once there occurred theft in Gurudeo Ranade's house at Nimbale. The thieves ran away after stealing the things from his house, but soon they were caught and the things were identified by policemen as Gurudeo's name was written on them. Apparently, when the policeman tried to return the things to Gurudeo, he refused to take them by saying that they do not belong to him.

A similar event happened in Amburao Maharaj's life also which shows that he is बरिक्त. The king of Jamkhandi tried to gift a shawl to Amburao Maharaj on the occasion of birth of a child in his house, which he thought to be a result of the blessing of the saint. But the saint returned that shawl by putting some fruits in the shawl as a return gift to that king.

In the same way, a newly initiated devotee tried to gift a pair of good leather shoes to Bhausaheb Maharaj, but the saint refused to take it without giving its price. The devotee said that it is a gift so it has no price. Finally the devotee accepted the price and then Maharaj accepted the pair of shoes.

Once on 24 December 1979, Date Maharaj said on the occasion of Punyatithi of Shri Amburao Maharaj referring to the context of - त्या दशने स्पशने पुण्य जोडे, that, "Shri Amburao Maharaj used to say that after 1914 I used to have vision of Bhausaheb Maharaj daily, that is my Saguna Rupa and at the same time my Nirguna Rupa also.

In a similar context once Shri Bhausaheb Maharaj said, while celebrating the spiritual function of his spiritual teacher - Shri Nimbargi Maharaj, that- 'One who wants the vision of Ramdas, see it now, He is standing right here'.

Likewise once Shri Vinayak Hari Date Maharaj also said while celebrating the Punyatithi of Bhausaheb Maharaj in 1980 - "Bhausaheb Maharaj is standing right here, one who wants to have something, ask for it right now". He further continued that

devotee's merits become increased by vision, contact and company of such great saints, But not only this, even if one has vision, speech, and contact of a saint in one's dream then also doubts of that devotee are cast off.

That occasion was witnessed by me and I too at that very moment asked for my material as well as spiritual welfare both from Shri Bhausaheb Maharaj, and since then in course of my life, I am completely satisfied and enjoying that boon granted to me.

Date Maharaj had once an experience in which he saw the following divine words- “नारायणंसख्यं पयिषं जगत्सुखैककारकं शातं ब्रह्मरसं चैव सर्वेषां मुक्तिदायकं”

He used to say, “In Dasbodha, there is description of ‘यत्न शीकवण’ in a समास. Do यत्न, here it is clear that यत्न means do God's Bhakti, then the path will be cleared automatically by the grace of Spiritual teacher and one will get both- material as well as spiritual welfare. It is attained by doing meditation daily. What will God do if grace comes and you close the door? There are such people who keep on sleeping when grace comes, what can be done of such people. What will happen from mere imaginations then? One needs the grace of God.

He further continued , “Devote to God, do यत्न, do meditation for one month at least. No one will enquire if you don't come, every man is free, come here (63 Jaswant Sarai, Jodhpur) every day for meditation without any exception. Saint Ramdas has written- ‘हीन आलस छोडावा’. If one comes here then he will definitely gain an experience, this is my firm conviction, experiment this and look for yourself. Do meditation for at least 28 days. Daily duration of meditation was 9 hours at Bhausaheb Maharaj's Ashram, 6 hours at Baba's Ashram, 3 hours at Gurudev Ranade's Ashram and for mere 2 hours here. But only if you leave idleness of body and Mind.”

- तनिही लोक जेथून निर्माण झाले।
तया देवरायास कोणी न बोले॥
जगी थोरला देव तो चोरलासे।
गुरूवीण तो सर्वथाही न दीसे॥ १७९॥

Date Maharaj used to say that, “What a surprise it is that people do not speak about आत्म देव, as if it is stolen by thieves.”

Likewise, Bhausaheb Maharaj used to illustrate the line- तनिही लोक जेथून निर्माण झाले, with straightforwardness, “People have no time to see that great God who has given birth to human body which is nothing but made up of three parts in the form of three worlds as upper, middle and lower part of the body which possess the three virtues as- सत्त्व, रज, तम”.

Once a devotee requested Bhausaheb Maharaj during Sadhan Maas that he is not able to do meditation as to who will take care of his wife and children then. For this the saint replied, “If it is like that then first arrange for your family responsibility and then come here for meditation.” The devotee replied, “It is not in his hands, but in the hands of God only”. Then the saint further continued that people are not even ready to do this - neither to arrange for their social or family responsibility nor to do meditation.

- i. Prof. V. H. Date- Spiritual Treasure of St.Ramdas, pg. no. 194
- ii. Prof. V. H. Date- Prof. R.D.Ranade and his spiritual lineage, pg.no.179

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INDIAN PHILOSOPHY

By Dr.S.L.Bhairappa

(Lecture and Interaction with Dr.S.L.Bhairappa at
Shri Gurudev Mandir on 31-07-2014)
The Followers of Shri Gurudeva,

Gurudeva Ranade is a very special personality in philosophy. It is the demand of our tradition that if anyone is desirous of studying our Philosophy; one has to do Sadhana (spiritual practice). If one studies merely intellectually without doing any Sadhana, one does not understand the quintessence of Philosophy, even if one might take pride of having secured some knowledge. Gurudeva belonged to such a tradition. Even on the intellectual level, he had attained unfathomable erudition. He had learnt Greek to appreciate Greek philosophy. He meticulously read the original philosophical literature of great philosophers like Plato, Socrates, and Aristotle etc. Comparative Philosophy is possible, only if the philosophical literature is perused in original. He had earned a matching erudition on the various philosophical faculties. He had digested the Bharatiya philosophy through in different languages like Sanskrit, Pali, Ardha-Magadhi, Kannada, Marathi, and Hindi in original.

Gurudeva has written three separate books in English titled as (1) Pathway to God in Kannada Literature, (2) Pathway to God in Marathi Literature, (3) Pathway to God in Hindi Literature. If we read them, we would certainly understand about God, Saints, Dasas and the Vachankars in a much better way than trying to know the same by reading on our own. Rest of the scholars seemed lacking the deep insight or intuition of Gurudeva. He has finely jotted down the salient features of the most significant Vachana Sahitya and Dasa Sahitya in his 'Pathway to God in Kannada Literature'. His discourse on Dnyaneshwar in his 'Pathway to God in Marathi Literature' is

unique indeed! This insight is not found amongst many Marathi scholars also. He had designed these works to showcase that Bharatiya Philosophy composed by a whole host of Indian saints and sages, not only in Sanskrit, but also in regional languages, which has been equally deep and salubrious.

Among other books, the 'Bhagavad Geeta, a Philosophy of God Realisation' is a very significant volume written by him on Bhagavad Geeta. Equally important is the book written in 1924 on 'Upanishad Rahasya'. Sham. Bha. Joshi, R.R. Diwakar and Da. Ra. Bendre have translated the same into Kannada. In spite of lots of deliberate and descriptive definitions of the complex Upanishad, its originality did not diminish even by a bit. Gurudeva has brought out this most significant book in simple English its basic principles intact. It is all about the experiences of a Sadhaka drenched in erudition. It is not a book written by a Professor, but narration of one's own experiences. Hence it is a significant book. I have not seen Gurudeva in person. Prof. Jawadekar, one of his disciples, was my Ph.D. guide in Gujarat. I regard only two personalities as my Gurus – one, Prof. Jawadekar and the other Yamunacharya of Mysore. Prof. Jawadekar taught me how to undertake research work in Philosophy. He had literally led me by holding my hand. He used to love his pupils extremely. Like Gurudeva, he was keeping his pupils in his own house, feed them and guide them. There always used to be 4 to 5 students in the house of Gurudeva in Allahabad. He used to wonder at the beliefs of the students. For Gurudeva, the University was not merely a place to carry out his profession. He was developing the spiritual personalities of his students.

I request you to develop the A.C.P.R. into a 'Tapovana' without removing trees and bushes so that the traffic noise does not disturb the inmates. Since I am engaged with own literary activities, I am more of an academic in respect of philosophy.

Audience Interaction with Dr. S. L. Bhairappa

Qn. 1. Is there Re-birth?

Ans. This is a general belief among all the Indians. As the inter-continental trade and business grew, the ancient Indian businessmen went to Alexandria, Greece etc. The Indian Merchants were, in fact, the carriers the idea of rebirth to these civilization.

This question was vexing me since long and the outcome of the thinking was the novel 'Nai Neralu' (Shadow of Dog). The modern thoughts have cast their influence on me to a great extent. I have seen deaths of my friends and relatives. Now I am 83, the more one I lives, more deaths one has to witness. However, the question as to 'whether my diseased relatives and friends would take re-birth?' is still puzzles me even now. Hence, I cannot say anything for certain.

Qn.2. The people vehemently indulge in Theism or Atheism, With form or Formless etc. Which one should we believe?

Ans. Theism-Atheism have different basis. The question of Theism-Atheism arises only when either of them is believed. If Theism informs about the Creator and the bindings of His rules; the Atheism tells us that there is no Creator. Whatever is perceived by us alone is the truth; and that which is not perceived by us is non-existent. But, science does not accept this Atheism. A definite frame work, a logic and a reflective fixity or confinement is required for a scientific analysis of any subject. That's the reason why the science leads us to a reasoning that it is better to be silent in this regard. The claim of being intellectually superior even to the scientists, however, is nothing but arrogance on the part of Atheists.

Let us see an anecdote. There was an imposing old-styled house of a landlord. A boy of 8 was asked to bring a needle. The boy searched for the needle in

calendar, pillar, articles hanging on the walls, but he did not find the needle. "There's no needle" replied the boy. According to him, if at all his mother had kept the needle; it must be somewhere here only. If it is not there, it simply means, there is no needle at all. It could have been found out certainly, if it was properly searched for either on the floor or hay-stack or elsewhere. However, according to the boy, if the needle was not found at the places used by his mother to keep, that means the needle is not at all available. If at all it was there, it must have been seen.

The argument of the Atheists goes on these lines only. You must have heard about the recent research on 'Big Bang' theory. It states that the universe is going on expanding continuously since its inception. If we calculate the speed of universal expansion today and by working it out backwards in the same velocity to find out 'How was this universe 15 billion years back?' we come to know that the universe was in some condition, in the scale of 10^{-35} Meters. It was only a minutest atom containing tremendous explosive power inside it, exploded and it went on expanding till this date.

There was no Space then and Time was either twisted or pressed. Time had no form then. There are two forms of time; one, 'Prior' and another, 'After'. However there was nothing prior or even afterwards. If we seek to know as to 'What was there prior to that?' and from 'Whence it came about?', no answer comes forth, since it is guided by 'Law of Causation' involving the conception of 'Time' with its two ingredients viz. 'cause' i.e. 'before' and 'effect' i.e. 'after'. If 10^{-35} Meters is taken to be the effect, it does not have its cause i.e. 'Time'. When did it come? Whether it was created by God? It cannot be said for certain. It cannot be subjected to thought or logic, or even to Mathematics. That's why our people have tried to explain the same in the Upanishads thus,

“Yato Vacho Nivartante Apraapya Manasaa Saha” It is not accessible to the human intellect or human mind. The Sadhakas (spiritual practicants) have explained after gaining its firsthand experience. It is yet a higher level to be attained through the Sadhana and Yoga. It is mystical. It stays beyond the limits of science or even the intellect.

Whether it should be believed or not? That’s the question. The Atheists called it as “A Psychological Status”. Merely to have “A Psychological Status” has no ‘Moral Quality’. It does not have the discrimination of what is good? Or what is bad? and the inhibition of ‘doing good’ to others without any selfishness. These Sadhakas alone have enlightened the world about this.

“Moral Quality” of the Theists alone has done lot of good to the world. For example, killing a human is an offence punishable under Law. If it is taken logically, it does not provide us with the answer. ‘Are we not killing animals like goats, sheep, hens etc?’ A strong person can kill a weaker person. Here arises a question of ‘Jiva’ (life). One should not harm the Jiva. Harming some organisms invites minor punishments. Schopenhauer used to read upanishads regularly. He has said, “Upanishad is a solace of my life and is the solace of my death also.” He has further said, “If a Jiva has been killed, it is like killing oneself only; since all the Jivas are but one and the same only. All of us are the inalienable parts of that Virat Jiva. Soul is the part of Super Soul. It is nothing short of committing suicide and that is a crime. Hence the question of ‘Jiva’ arises here. Such a lofty principle has not been found anywhere else. The Atheists or the Materialists are not capable of conceiving this and hence they are not able to accept it either.

Those of the spiritual practicants, who have accepted the moral principles with a firm belief in the human values, have enlightened the world on these lines. It is

only these Sadhakas, and not the Atheists, have shown this illumining light to the people by adopting this philosophy as the seed and formulating the Dharma Shastras or the principles of righteousness based on them. This culminated into our 'Law and Order' system. Thus they have established a happy, disciplined and sustainable society. The factors about the original Jurisprudence need to be explained in terms of today's laws. If it is not there, it was not possible to create a disciplined social order by providing the present day community with the necessary social and moral sructure. That's the reason why we have to believe the Theist Sadhakas, since they have enlightened the whole world about an orderly individual and social life.

Qn.3. Is there any inseparable connectivity or difference between Spirituality and Philosophy?

Ans. It depends upon as to how we define it. In the eyes of the Western philosophers, it is purely an intellectual activity. Hence there is no connection between our spirituality and their thinking. The Western philosophers dismiss Indian spirituality by defining it as Theology. Here the Philosophy is ingrained with our spirituality. Spirituality starts when we reach end of logic/rationality. We believe that these are interdependent and interconnected. On the other hand, the westerners believe that there is no connection, whatsoever between them. But for us, spirituality is an all-pervasive phenomenon.

Qn.4. Should the Philosophy or Spirituality be prescribed in our curriculum?

Ans. It would be better, if it is done so. More than spirituality, it is philosophy. Thereby we would be able to distinguish as to which is not a philosophy. It is a basis for all the sciences like Sociology, Psychology, Economics, and Political Science etc. It helps make our thinking clearer. Here, even Law does not become meaningful without Philosophical background to it.

There should be a philosophical basis even for imposing punishment for any crime. It is true not only with us, even in Greece the knowledge of Philosophy was a condition-precedent for the Law-makers. It has all been discussed in Jurisprudence. There can be no jurisprudence without philosophical background. Jurisprudence is the basis of Law; and in turn, Philosophy is the basis of Jurisprudence. Being the basis for our logic, an awareness of philosophy is therefore very essential for all, law-social-political and economical structures.

(English Rendering of Transcription by Shri. Ashok Bhandari)

OBITUARY



Born in a Noble Deshpande family of Athani in the year 1930 on 9th December. Shri.G.M. Deshpande pursued the noble profession of teaching and retired as a Principal. His father late Shri.M.S. Deshpande was an ardent devotee of Shri Gurudev Dr.R.D. Ranade who translated Shri Gurudev's works to Kannada and was a prolific writer.

Late Shri.G.M.Deshpande followed his father's path and devoted himself to Shri Gurudev and led a noble life. In his 84th year he attained the salvation and rested himself at Shri Gurudev's feet on 12th September 2014.

A.C.P.R. Board of Trustees pay a hearty homage to Late Shri.G.M.Deshpande and remember his yomen services to the Institution.

QUARTERLY REPORT

Activities of ACPR



Shri Gurudev Ranade's Jayanti was celebrated on 03-07-2014 at ACPR, Gurudev Ranade Mandir, Hindwadi, Belgaum. Omkar Bhajana Mandal, Hanuman Nagar, Belgaum sang devotional songs for more than one hour. Devotees and invitees participated in the function.



Dr. S.L. Bhairappa, Mysore, a popular writer, Saraswati Samman awardee and a great Philosopher visited ACPR Belgaum on 31-07-2014. He delivered a lecture to a capacity crowd and answered the questions put by the audience to him. Shri. M.B. Zirali, Secretary, ACPR, Belgaum welcomed

Dr. S.L.Bhairappa. Dr. Ramakrishna Marathe anchored the function. Shri. Subramanya Bhat, Trustee, ACPR, Belgaum proposed vote of thanks. Dr.S.I. Bhairappa was felicitated by the Institution on the occasion.



On 6th September, 2014 Hon. Justice Shri. N.K. Patil, of High Court of Karnataka visited ACPR, Belgaum and planted a tree in the premises of the Institution. Shri. P. Krishna Bhat, Sessions and Principal District Judge, Belgaum accompanied the Justice N.K. Patil. Justice N.K. Patil appreciated the yomen services of the Institution to the field of Philosophy and Religion. The Hon. Principal C.J. Shri. Chandrashekar Reddy, Shri. M.M. Pathan, Hon. Member, Sec. D.L.S.A and Shri. Mustufa, Hon. Member, Sec. Karnataka State Legal Authority were also present on the occasion.

IMPORTANT NOTIFICATION

Gurudev Dr. R.D. Ranade Memorial Lecture - 2014

Kannada Saint Dr. Ishwar Mantur going to deliver Gurudev Dr. R.D. Ranade Memorial Lecture-2014 on the subject Jeeven Darshan, at ACPR, Gurudev Mandir, Belgaum on 7th, 8th and 9th of November, 2014.

All are cordially Invited.

-Board of Trustees, ACPR, Belgaum.

QUARTERLY REPORT FOR JULY TO SEPT-2014

We thank following Donors :

- 1) Shri.C.R.Lele, Chota Udepur – Rs. 400.
- 2) Shri.S.T.Malagi, Belgaum-Rs. 500.
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- 7) Tej Gyan Foundation, Belgaum Branch-Rs. 3,000.
- 8) Shri.Ashok G.Saraf, Belgaum – Rs. 1,11,111.

We Welcome following new members to Pathway to God :

- 1) Shri.T.N.Achyutrao, Belgaum
- 2) Shri.P.V.Bawale, Raigad
- 3) Shri.M.M.Nadig, Shimoga
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- 15) Shri.Sunil R.Kulkarni, Belgaum.

Belgaum
30-09-2014

M.B. Zirali
Secretary
A.C.P.R. Belgaum

RISE OF INDIA

"If India must rise, she will rise in a most peculiar way, not hitherto known to all history. She will combine the virtues of the west and the east, and will rise superior to both. If the West and the East are to meet, they will meet in India and not in Europe. What a glorious prospect lies before India ! I see India flinging away superstition, sloth and intellectual inertia. I see her taking up the scientific spirit and energy of Europe. I see her assimilating the excellences of both the East and the West and rising in the scale of modern nations, preserving all the while the integrity and the pristine purity of her spiritual self."

- Prof. R. D. Ranade

भारत का उदय

‘अगर भारत को उन्नति के पथ पर अग्रसर होना है तो उसे बहुत ही विशिष्ट पथ को अपनाना होगा जो (अब तक) इतिहास की जानकारी में नहीं है। भारत को पूर्व और पश्चिम के सद्गुणों को संयुक्त करके दोनों से श्रेष्ठतम गुणों को अपनाना होगा। अगर पूर्व और पश्चिम आपस में मिलते हैं तो वे भारत में ही मिलेंगे न की यूरोप में। भारत के लिए क्या महत् आशा की दिशा है? मैं देखता हूँ कि भारत अंधविश्वास, निष्क्रियता और बौद्धिक जड़ता का तिरस्कार कर रहा है। मैं देखता हूँ कि वैज्ञानिक स्फूर्ति और यूरोपीय शक्तिको अधिकृत कर रहा है। मैं देखता हूँ कि पूर्व और पश्चिम के विशिष्टता का यहा एकीकरण हो रहा है और आधुनिक राष्ट्र के रूप में अग्रसर हो रहा है, आत्मिक आध्यात्मिकता की मूल पवित्रता एवं अखंडता का संरक्षण कर रहा है।’

- प्रोफेसर रामचंद्र दत्तात्रेय रानडे

*Courtesy : Extracted from ' Philosophical and Other Essays'
by Prof. R. D. Ranade, 1912*